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This book should be in all our church libraries, in the hand of every Christian pastor, and the information which it contains should be utilized by every mission circle throughout Christendom. Our only criticism is that the rhetoric of the book is at times too exuberant.

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

RELIGION. By REV. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's. London, New York, and Bombay: Longmans, Green & Co., 1899. Pp. 301. \$1.

WE have here the first volume of the proposed "Oxford Library of Practical Theology," in which there will be offered to the devout layman sound and edifying teaching concerning the Christian faith and the Christian life. In the compass of three hundred pages *Religion* defines religion, orthodoxy, and morality, describes the "higher life," points out the external and internal obstacles to religion, shows how the atonement and the church offer a divine help to the religious, and how religion finds expression in worship and "goodness."

Here, to every religiously disposed person, is an attractive table of contents. But he will quickly discover that the book is not written for him unless he is a "churchman," and a churchman who accepts, in its rigor, the sacramental system. For religion, as Canon Newbolt conceives of it, is bound up indissolubly with the church. The faith which is essential to salvation consists in the acceptance of the instruction offered by "a teaching and dogmatic church." Spiritual life, "by the orderly communication of the covenanted indwelling of the Holy Spirit," flows into the church, and through the church and its sacraments to the individual soul.

But to the reader who can accept without dissent the high-church point of view the author has not a little grave, wise, practical counsel to offer. Indeed, every thoughtful reader, whatever he may think of the church and its high claims, must be impressed by Canon Newbolt's lofty and uncompromising moral appeal. He attaches very great importance to the forms of religion; but his religion nevertheless is not a form, but a life of sincere and reverent worship, and of the diligent, well-ordered doing of duty.

Canon Newbolt is far from thinking that the religious life can dispense with the support of definite theological conceptions. No dogma, no religion. His theology is of the conservative type, accepting a personal Satan, defending the doctrine of the two natures in

the person of Christ, of a vicarious atonement, and of the absolute supremacy of Holy Scripture.

The least satisfactory chapter in the book is that entitled "Doubts." After a pretty full account of religious doubt and the sources from which it springs, little or nothing is offered in remedy but "evidences" and "experience" and prayer — and these remedies are put in vague, indefinite language. It would have been briefer and more to the point to have appealed to authority. Listen to the teaching of the church, and find in it the final answer to every question concerning the faith which is salvation.

A. K. PARKER.

CHICAGO, ILL.

THE CHRISTIAN MINISTER. His Aims and Methods. Lectures on Pastoral Theology at the four Scottish Universities, sessions 1897-98 and 1898-99. By JAMES ROBERTSON, D.D. Edinburgh and London: Oliphant, Anderson & Ferrier, 1899. Pp. 184. 3s. 6d.

THE main thing which distinguishes these lectures is that they contain the experiences and opinions of a country minister. In Scotland more perhaps than in any other Protestant land the country church contains not a little of the intellectual ability of the pulpit, and this because nowhere else are there such intelligent and interested congregations. It is well, therefore, that one of the ablest of the country pastors of Scotland should be invited to address the candidates for her ministry. The differences between the country ministers in one part of the world and those in another are not radical. From Holland, Germany, Sweden, and France we have had volumes dealing with the life of a pastor in a rural parish which are of service under similar circumstances in New Hampshire and Iowa. Dr. Robertson's volume contains little that is new or striking, but it is almost always practical, and through it all runs a fine vein of common-sense which students in theological seminaries will do wisely to work with care. The style is Scottish, which is as much as to say that it is more remarkable for strength than for beauty, and we must be allowed to deprecate the author's use of italics, and still more decidedly his omission of both index and table of contents. It is also a blemish in Dr. Robertson's six lectures that they cover, or attempt to cover, too much ground. They hover where they should rather pitch. But for all that they may with advantage be added to the row of books dealing with practical